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THE PRODIGAL SON

Luke XV 11-32.



A certain man had
two sons: and the
younger of them
said to his father,
"Father, give
me the portion of
goods that falleth
to me." And he
divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

And when he came to himself, he said,

How many hired servants of my father's have bread enough and to spare; and I perish with hunger! I will arise, and go to my father,

and will say unto him, Father, I have sinned against heaven,

and before thee, and am no more worthy to be called thy son make me as one of thy hired servants."

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, "Father. I have sinned against heaven and in thy sight; and am no more worthy to be called thy son." But the father said to his servants, "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat and be merry. For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry."



Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked what these things meant. And he said unto him. "Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound." And he was angry, and would not go in: therefore came his father out, and intreated him. And he, answering, said to his father.

"Lo, these many years do I serve thee; neither transgressed I at any time thy commandment; and yet thou never gavest me a kid that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with har-



lots, thou hast killed for him
the fatted calf." **A**nd he said
unto him, " **S**on, thou art ever
with me, and all that I have
is thine. **I**t was meet that we
should make merryn, and be
glad; for this thy brother was
dead, and is alive again; and
was lost, and is found."



THE SOWER.

Matt XIII. 1-23.



THE same day
went **J**esus out
of the house, and
sat by the sea-
side. **A**nd great
multitudes were
gathered toge-
ther unto him,
so that he went into a ship,
and sat, and the whole multi-

Jude stood on the shore. **A**nd he spake many things unto them in parables, saying, Behold, a sower went forth to sow : and, when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up. **S**ome fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth : and when the sun was up they were scorched; and, because they had no root, they withered away.

And some fell among thorns, and the thorns sprung up and choked them. **B**ut others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. **W**ho hath ears to hear, let him hear.

And the disciples came, and

said unto him. "Why speak-
 est thou unto them in para-
 bles." He answered and said
 unto them, Because it is given
 unto you to know the myste-
 ries of the kingdom of hea-
 ven, but to them it is not given.
 For whosoever hath, to him
 shall be given, and he shall
 have more abundantly; but
 whosoever hath not, from him
 shall be taken away even that
 he hath.  Therefore speak I
 to them in parables, because
 they seeing, see not, and
 hearing they hear not, nei-
 ther do they understand.  And
 in them is fulfilled the pro-
 phesy of Esaias which saith.
 By hearing ye shall hear, and
 shall not understand, and
 seeing ye shall see, and shall
 not perceive, for this people's
 heart is waxed gross, and
 their ears are dull of hear-



ing, and their eyes they have
closed; lest at any time they
should see with their eyes,
and hear with their ears, and
should understand with their
hearts and should be convert-
ed, and I should heal them.

But blessed are your eyes, for
they see; and your ears, for
they hear. ■■■ For verily I say
unto you, that many prophets
and righteous men have de-
sired to see those things
which ye see, and have not
seen them; and to hear those
things which ye hear and
have not heard them. ■■■■

■■■ Hear ye, therefore, the pa-
rable of the sower. ■■■ When any
one heareth the word of the
Kingdom and understandeth
it not, then cometh the wick-
ed one, and catcheth away
that which was sown in his
heart. ■■■ This is he which re-



ceived seed by the way-side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. **H**e also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. **B**ut he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth some, an hundred-fold, some sixty, some thirty.

THE TARES.

Matt xxi. 24-30-36-43



The kingdom of heaven is likened unto a man which sowed good seed in his field : but, while men slept, his enemy came and

sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came, and said unto him,

"**S**ir, didst not thou sow good seed in thy field ? from whence they hath it tares ?"

He said unto them, " **A**n enemy hath

done this" ■ The servants said unto him, "Wilt thou then that we go and gather them up?" But he said, "Alay; lest, while ye gather up the tares, ye root up also the wheat with them. ■ Yet both grow together until the harvest; and in the time of harvest I will say to the reapers, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

Then Jesus sent the multitude away, and went into the house; and his disciples came unto him saying. ■ "Declare unto us the parable of the tares of the field." ■ He answered, and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom;



but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. ■ As, therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. ■ The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. ■ Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. ■



THE LIPP DEBATORS

Luke VII 36 50



Un one of the Pharisees desired him that he would eat with him. **A**nd he went into the Pharisee's house, and sat down to meat. **A**nd, behold, a woman in the city, which was a sinner, when she knew that **J**esus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. **N**ow when the Pharisee which had bidden

him saw it, he spake within himself, saying, " **T**his man, if he were a prophet, would have known who and what manner of woman this is that toucheth him : for she is a sinner." **A**nd Jesus answering, said unto him, " Simon, I have somewhat to say unto thee." **A**nd he saith, " Master, say on." **T**here was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty. **A**nd when they had nothing to pay, he frankly forgave them both. **T**ell me, therefore, which of them will love him most?" **S**imon answered and said, " I suppose that he to whom he forgave most." **A**nd he said unto him, **T**hou hast rightly judged." **A**nd he turned to the woman, and said unto Simon, " **S**ceest

thou this woman? I entered
 into thine house, thou gavest
 me no water for my feet; but
 she hath washed my feet with
 tears and wiped them with
 the hairs of her head. Thou
 gavest me no kiss; but this
 woman since the time I came
 in hath not ceased to kiss my
 feet. My head with oil thou
 didst not anoint; but this
 woman hath anointed my feet
 with ointment. Wherefore I
 say unto thee, her sins, which
 are many, are forgiven, for
 she loved much; but to whom
 little is forgiven, the same
 loveth little. And he said unto
 her, "Thy sins are forgiven."
 And they that sat at meat with
 him began to say within them-
 selves, "Who is this that
 forgiveth sins also?" And he
 said to the woman, "Thy faith
 hath saved thee; go in peace."



THE GOOD SAMARITAN.

Luke X. 30 37.



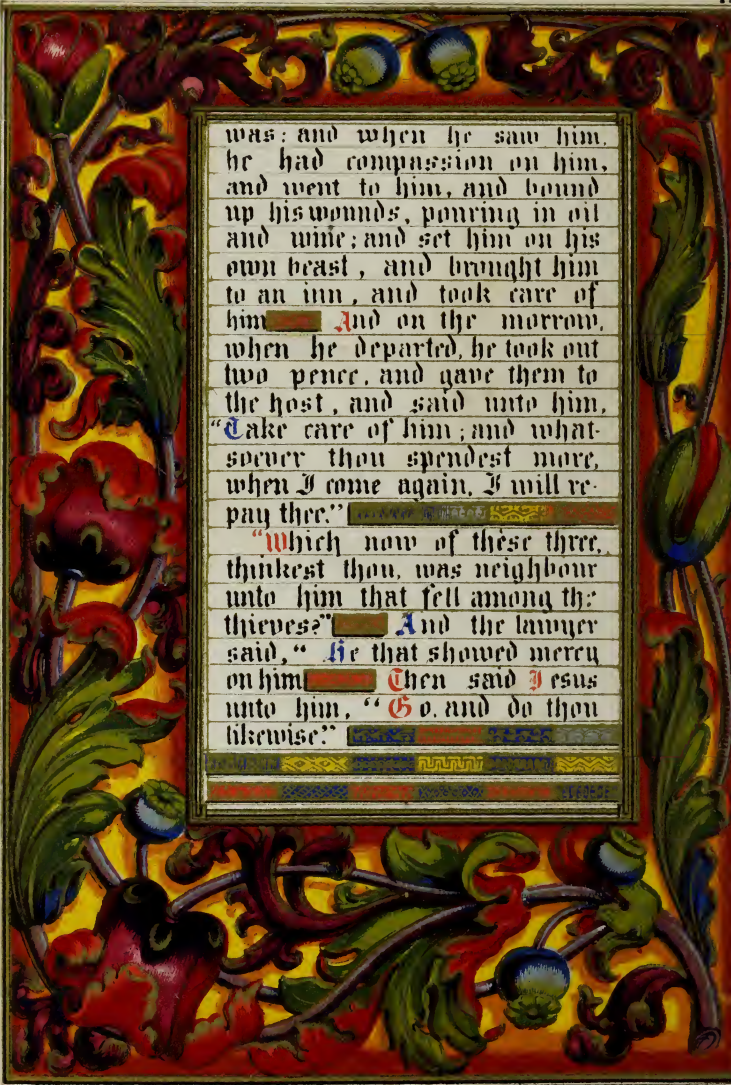
certain man
went down
from Jerusa-
lem to Jericho,
and fell among
thieves, which
stripped him
of his raiment,

and wounded him, and de-
parted, leaving him half dead.
And by chance, there came
down a certain priest that way;
and when he saw him, he
passed by on the other side.

And likewise a Levite, when
he was at the place, came and
looked on him, and passed by
on the other side.

But a certain Samaritan, as
he journeyed, came where he





was: and when he saw him,
 he had compassion on him,
 and went to him, and bound
 up his wounds, pouring in oil
 and wine; and set him on his
 own beast, and brought him
 to an inn, and took care of
 him. **A**nd on the morrow,
 when he departed, he took out
 two pence, and gave them to
 the host, and said unto him,
 "Take care of him; and what-
 soever thou spendest more,
 when I come again, I will re-
 pay thee."

"Which now of these three,
 thinkest thou, was neighbour
 unto him that fell among the
 thieves?" **A**nd the lawyer
 said, "He that showed mercy
 on him." **T**hen said Iesus
 unto him, "Go, and do thou
 likewise?"

THE RICH FOOL.

Luke XII. 16-21



The ground of
a certain rich
man brought
forth plenti-
fully. And he
thought with-
in himself,
saying, What

shall I do, because I have no
room where to bestow my
fruits? And he said, This will
I do; I will pull down my
barns, and build greater; and
there will I bestow all my
fruits and my goods. And
I will say to my soul, "Soul,
thou hast much goods laid up
for many years; take thine
ease; eat, drink, and be mer-
ry." But God said unto him
"Thou fool! this night thou

soul shall be required of thee: then whose shall those things be which thou hast provided?" ■
 So is he that layeth up treasure for himself, and is not rich toward God. ■

THE BARREN FIG-TREE.

Luke xiii. 6-9.



A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. ■

Then said he unto the dresser of his vineyard, ■ "Behold! these three years I come seeking fruit on this fig-tree and find none: cut it down, why cumbereth it the ground?" ■



And he answering, said unto him, "Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down."



THE RICH MAN AND LAZARUS.

Luke xvi. 19-31



There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day.

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's



table: moreover, the dogs came and licked his sores.

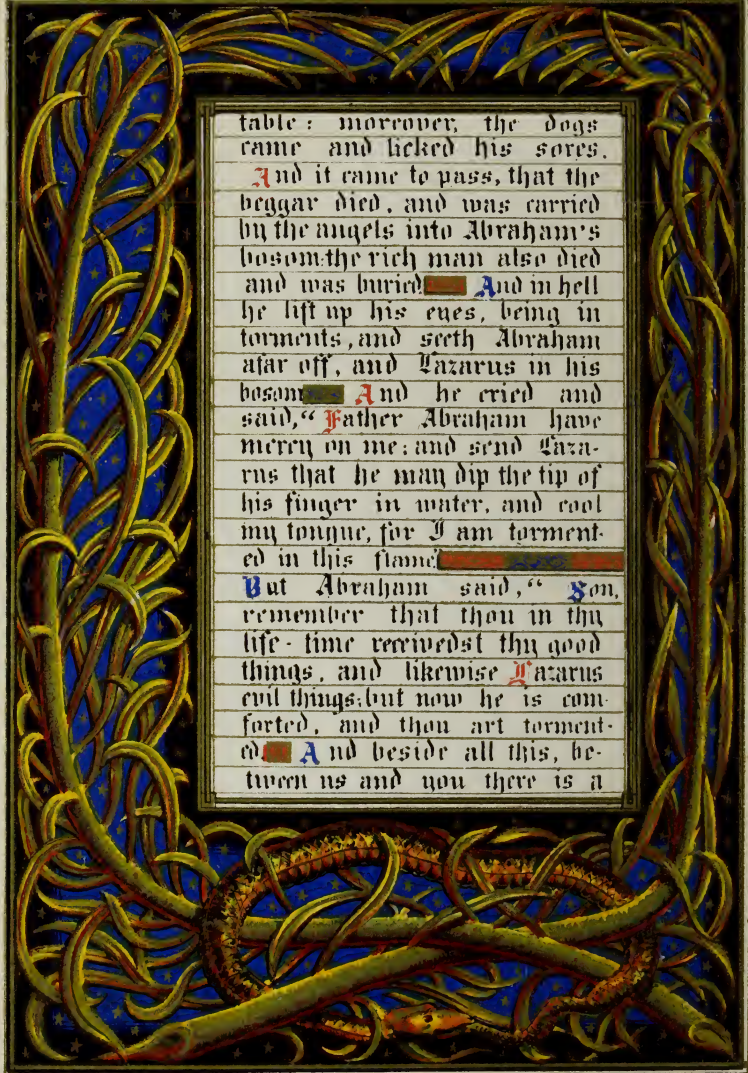
And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried.

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, "Father Abraham have mercy on me: and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame."

But Abraham said, "Son, remember that thou in thy life-time receivdest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art torment-

ed." **A**nd beside all this, between us and you there is a



great gulf fixed : so that they
which would pass from hence
to you, cannot ; neither can
they pass to us, that would
come from thence." **T**hen he
said, "I prau thee, therefore,
father, that thou wouldest
send him to my father's house ;
for I have five brethren ; that
he may testify unto them, lest
they also come into this place
of forment."

Abraham saith unto him
"They have **M**oses and the
prophets ; let them hear
them?" **A**nd he said, "Nay
father **A**braham ; but if one
went unto them from the
dead, they will repent?" **A**nd
he said unto him, "If they
hear not **M**oses and the pro-
phets, neither will they be
persuaded though one arose
from the dead."

THE PHARISEE AND PUBLICAN.

Luke xviii. 9-14.



AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went

up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood, and prayed, thus with himself, "God, I thank thee, that I am not as other men are; extortioners, unjust, adulterers; or even as this publican. I fast twice in the week, I give tithes of all that I possess."

And the publican standing afar off would not lift up so



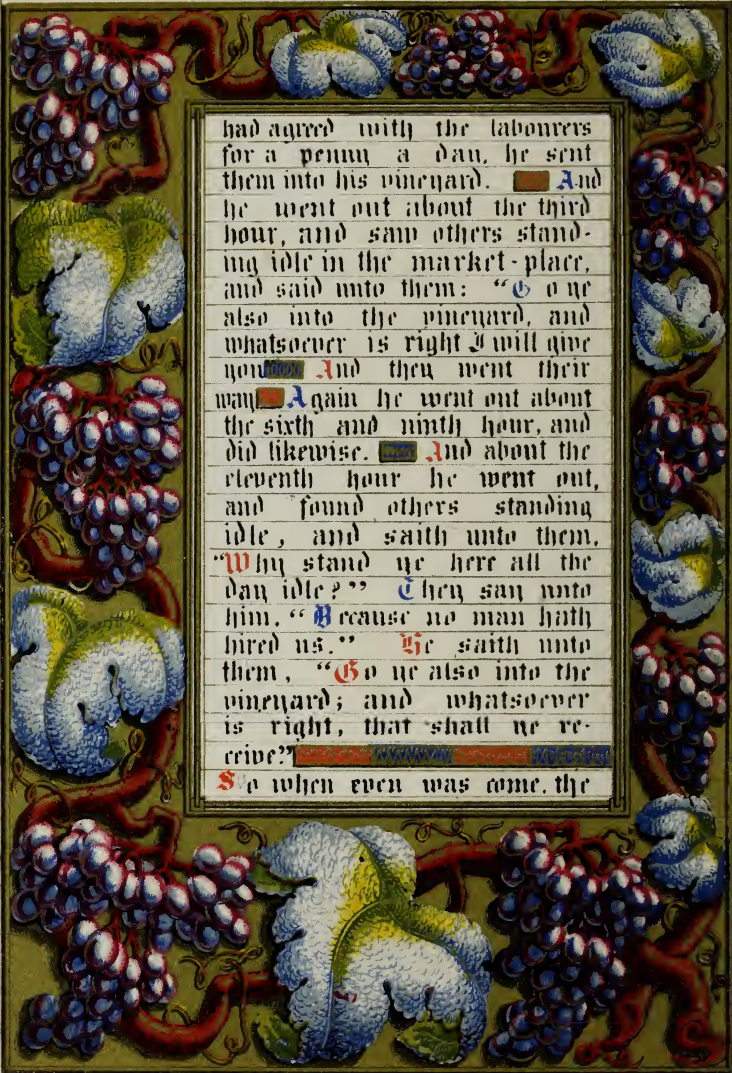
much as his eyes unto heaven: but smote upon his breast, saying, "God be merciful to me a sinner."  I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased: and he that humbleth himself, shall be exalted. 

THE
LABOURERS IN THE VINEYARD.
Matt. XX. 1-14.



THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vinyard.  And when he



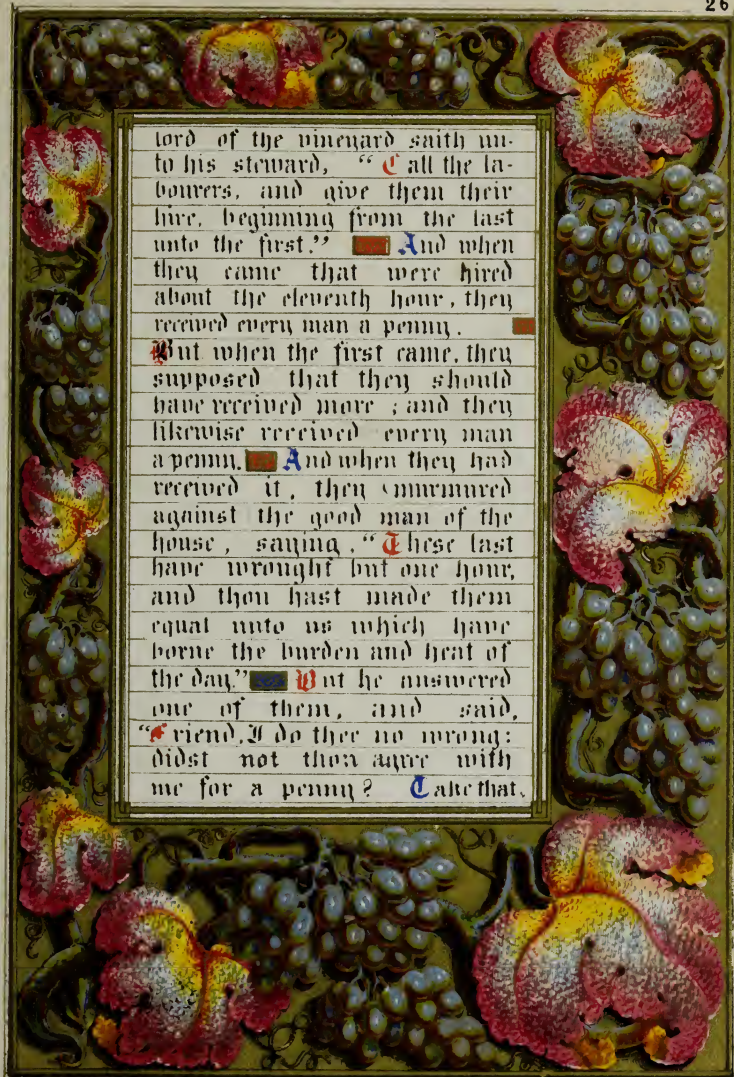


had agreed with the labourers
 for a penny a day, he sent
 them into his vineyard. **■** And
 he went out about the third
 hour, and saw others stand-
 ing idle in the market-place,
 and said unto them: "**G**o ye
 also into the vineyard, and
 whatsoever is right I will give
 you. **■** And they went their
 way. **■** Again he went out about
 the sixth and ninth hour, and
 did likewise. **■** And about the
 eleventh hour he went out,
 and found others standing
 idle, and saith unto them,
 "Why stand ye here all the
 day idle?" **T**hey say unto
 him, "**B**ecause no man hath
 hired us." **H**e saith unto
 them, "**G**o ye also into the
 vineyard; and whatsoever
 is right, that shall ye re-
 ceive." **■**

So when even was come, the

lord of the vineyard saith un-
to his steward, " **C**all the la-
bourners, and give them their
hire, beginning from the last
unto the first." **A**nd when
they came that were hired
about the eleventh hour, they
received every man a penny.

But when the first came, they
supposed that they should
have received more; and they
likewise received every man
a penny. **A**nd when they had
received it, they murmured
against the good man of the
house, saying, " **T**hese last
have wrought but one hour,
and thou hast made them
equal unto us which have
borne the burden and heat of
the day." **B**ut he answered
one of them, and said,
" **F**riend, I do thee no wrong:
didst not thou agree with
me for a penny? **T**ake that,



thine is, and go thy way: I will give unto this last even as unto thee."

THE MARRIAGE FEAST.

Matt. XXIII. 1-14.



And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which

made a marriage for his son and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, "Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings



are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them.

But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants.

"The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the



wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment : and he saith unto him, "Friend, how camest thou in hither not having a wedding garment?" And he was speechless.

Then said the king to the servants, Bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.



THE TEN VIRGINS.

Matt XXV 1-13



Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And

five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.

While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, "Behold, the bridegroom cometh; go ye out

to meet him? Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, "Give us of your oil: for our lamps are gone out." But the wise answered, saying, "not so: lest there be not enough for us and you: but go ye rather to them that sell, and buy for your-selves." And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, "Lord, Lord, open to us." But he answered and said, "Verily I say unto you, I know you not." Watch, therefore: for ye know neither the day nor the hour wherein the Son of man cometh.

In designing the ornaments to the sacred parables contained in this volume the illuminator has sought to render them in each instance appropriate. The work of illumination was commenced on the first day of May in the year of Lord MDCCCXLV and terminated on the tenth day of Feb^r MDCCCXLVI.

INH

PARABLES.

IN illuminating the sacred Parables contained in this volume, it has been the aim of the designer to render the ornamental borderings of each page appropriate to the text, and to avoid all mere arbitrary or idle ornaments; and he has thought it more suitable that the garments of gold and many colours in which he has arrayed them, should at all events be *new*, rather than embroidery borrowed from old missals or other sources of conventional ornament, however quaint or beautiful; and therefore, however far the illuminator may have fallen short of his intention, the designs will be found to be strictly original, fresh, and full of the purpose alone to which they are devoted.

It will be easily understood that great difficulties were encountered in carrying out this principle of appropriateness in the ornaments throughout *every page*; but the reasons which guided their adoption will, it is hoped, be found to be satisfactorily set forth in the subjoined brief descriptive index.

THE PRODIGAL SON.

Pages 1, 2, 3, and 4.

Page 1.—The first border has been enriched with a miniature from one of the early engravers of that period of art, upon which the style of the present borders is based; and, as it is self-explanatory, it was only deemed necessary to surround it with a rich ornamental frame-work in harmony with the other decorations. In page 2. the career of the prodigal in his adversity is emblematically surrounded with thorns. In page 3. his occupation as a swineherd naturally suggested the oak branch as an ornament, acorns having antiently formed the principal food of hogs during many months of the year. Page 4. The reconciliation is symbolised by the olive, the universal emblem of peace.

THE SOWER.

Pages 5, 6, 7, 8, and 9.

The parable of the sower presented many features for ornament; the birds that devoured the seed that fell by the way-side; the thorns, in the midst of which some of the seed sprung up; the well-known flowers of the corn-field, and the full ears that sprung from the seed which fell in the good ground:—of all these, the illuminator has therefore availed himself. In pages 7 and 8. the same emblems are varied by the introduction of maize or Indian corn, which may be deemed peculiarly appropriate in illuminating the Sacred Gospels, inasmuch as the grains of the Valparaian species (*Zea Curagua*), when roasted, spilt regularly into the form of a cross. In page 9. it appeared that a suitable ornament might be formed of intertwining branches laden with their ripe produce, symbolical of the ~~great~~ event of the harvest, the bringing forth of good fruit.

THE TARES.

Pages 10, 11, and 12.

The parable of the tares afforded an opportunity for mingling in various ways, either fantastically or naturally, the wheat and the tare.

THE TWO DEBTORS.

Pages 13, 14, and 15.

This parable appears to offer no more appropriate design for ornament than some rich plants from which the precious ointment might have been extracted. In page 15. the forgiveness of sins has been symbolised by the palm branch, which, like the olive, is a universal emblem of peace.

THE GOOD SAMARITAN.

Pages 16 and 17.

The oil and wine poured into the wounds of the way-farer, naturally suggested the vine and the olive as the appropriate decoration to this page; and on the following, the poppy, figurative of rest and sleep, has been adopted as a symbol of the comfort afforded to the weary traveller.

THE RICH FOOL.

Page 18.

A richly foliated imaginary plant, terminating not in fruit, but in the fool's head-gear, the cap and bells, forms the design of the bordering of this page.

THE BARREN FIG TREE.

Page 19.

This parable finds its most appropriate decoration in a branch thereof.

THE RICH MAN AND LAZARUS.

Pages 20, 21, and 22.

A bed of roses and a bed of thorns, the respective emblems of luxury and misery, sug-

gested roses and thorns as a fitting illustration of this parable. In the small medallion, insolent servants are seen driving forth the unhappy Lazarus from doors festooned with festal roses, upon the sharp thorns of the world. Here the *temporal* distribution of luxury and misery is symbolised. In 21 and 22, eternity is intended to be represented by the coiled serpent; and the reward of Lazarus is implied by the palm branch of the martyr upon a *heaven* coloured ground spangled with stars; whilst the fate of the rich sinner in eternity is shadowed forth by wreathed thorns upon a *flame* coloured ground.

THE PHARISEE AND THE PUBLICAN.

Pages 23 and 24.

The "modest daisy" is universally regarded as an image of humility, and the "flaunting tulip" of pride and arrogance; they have therefore suggested the ornaments of these pages. In page 24., in illustration of the text, "Every one that exalteth himself shall be abased," &c. &c., the tulip is seen withered and fallen, while the daisy is expanded and raised above it.

THE PARABLE OF THE VINEYARD.

Pages 25 and 26.

This has been of course decorated with the vine, as the most appropriate ornament.

THE MARRIAGE FEAST.

Pages 27, 28, and 29.

The orange-tree, bearing simultaneously its blossoms and its fruit, symbolising at once youth and fruitfulness, beauty and maternity, has ever formed a bridal emblem and ornament; and has thus served in various forms, as the decoration of these pages, both in branches and chaplets of its flowers.

THE TEN VIRGINS.

Pages 30 and 31.

Suggested, as a suitable decoration, the lily, which, grouping with the trimmed and the untrimmed lamps, forms the border of page 30.; and in the subsequent and concluding page, the device has been varied by the substitution of the lily of the valley.

It has been attempted also to render the binding appropriate.

The corner compartments contain the emblems with which the earliest artists accompanied the evangelists; the angel of St. Matthew, the Lion of St. Mark, the Bull of St. Luke, and the Eagle of St. John. The side compartments represent the tree bearing good fruit, and the barren tree with the axe at its root. The central compartments represent the parable of the sower, with mingled corn and thorns passing at the back of the medallion.

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THE MIRACLES:

TO BE FOLLOWED BY OTHER SUBJECTS FROM THE SCRIPTURES.

LONDON: LONGMAN, BROWN, GREEN, AND LONGMANS.

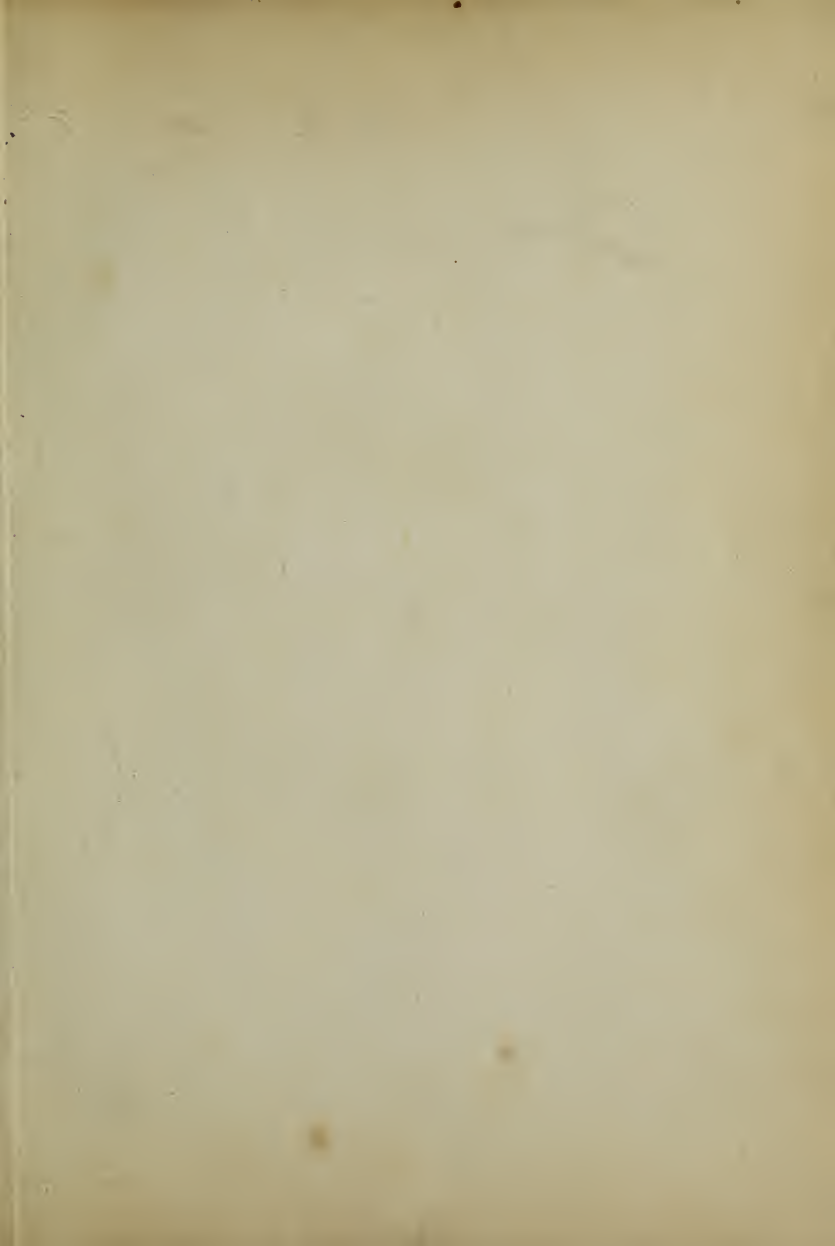
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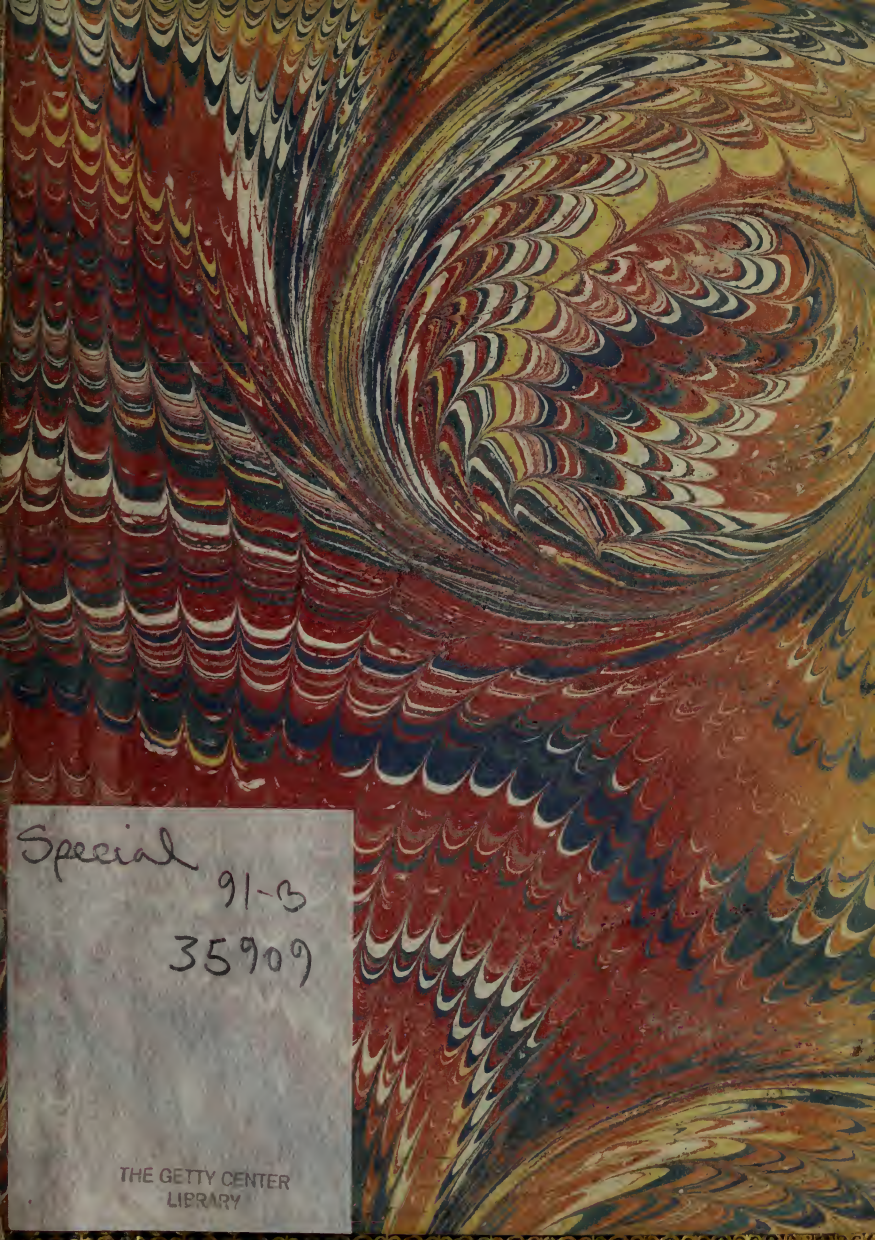
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